THE BEE,

OR

LITERARY WEEKLY INTELLIGENCER,

FOR

WEDNESDAY JANUARY 25. 1792.

COMPARATIVE VIEW

OF THE MODE OF WRITING HISTORY,

In ancient and modern times.

For the Bee.

IT has been commonly observed, that in the infancy of human reason, its chief gratifications are among those objects which create wonder and delight; that mankind in their first mental efforts generally prefer what will fill and expand the imagination, than what will satisfy the judgement. Tired with a general view of the wonders of nature, and dazzled with their profusion, they are, for ages, unwilling to bid adieu to these pleasing scenes of inchantment, in order to turn their attention to a sober and minute inquiry after truth. It is not till imagination has first taken its boundlefs range through nature, and collected the subjects of human knowledge, that philosophy succeeds, and, viewing the splendid confusion of things, begins its arduous and laborious tafk, arranges them into their proper genera and species,

marks their qualities and relations, aſsigns to each its proper station in the different departments of science, and points out its dignity in the scale of intellectual researches. The phantoms of imagination now begin to disappear, and men recognize the wisdom, as well as the magnificence of nature: Instead of that unbridled fire, which would indiscriminately paint every object with colours peculiar to itself, a more sober, as well as a nobler view of creation presents itself to the mind. The plans of providence gradually open, the field of science widens on every hand, and as well as the poet, we behold the philosopher and historian.

It is partly on these principles that we are to account for the intermixture of poetical fable which is to be found in all the early histories of human actions. But we have viewed the subject only on one side, for it is not altogether to the immaturity of reason, on the part of the historian, that we are to ascribe his marvellous, and wild narration. The subjects of history were really themselves of this kind. The first transactions of men were bold and extravagant; their ambition was more to astoniſh their fellow creatures, by the greatneſs of their designs, and the difficulties they could overcome, than by any rational and extensive plan of public utility; they did not deliberate about political consequence, or personal safety; but, infatuated with the love of unsubstantial glory, or furious with blind revenge, they immediately ruſhed headlong into action; their schemes were the consequence of reasonings that were simple, but open and bold, and they executed them with all that personal

addreſs, and romantic fervour of imagination, which we always meet with in the first efforts of men. In this state of society, though an historian existed, poſseſsed with all the abilities of a Tacitus, or a Hume, it would be unreasonable to expect that his page would be adorned with the plans of wisdom, or the sober colouring of nature and truth; it would be absurd to suppose that he would search into the human mind, for powers that were not yet developed, or account for actions, from motives that were not yet known. Nay, though he were poſseſsed, if it were poſsible, of all the knowledge and philosophy of these celebrated historians, he must first divest himself of his acquisitions, before he can, with the warmth of nature, relate the simple story. But this is almost impoſsible; it is painful to stifle the illuminations of learning, and it is difficult for human nature to forego the pride of superior knowledge. Accordingly we have sometimes seen modern historians, reviewing the artleſs transactions of a rude age, having their minds filled with the profound policy of European states, and all the refinements of accumulated reflection; and the simplicity of nature has been disguised, and disfigured, with the theories of political intrigues, and complicated deliberations.

As learned commentators view
In Homer what he never knew.

But there is no circumstance which has tended more to detain those clouds of ignorance, which continue so long to obscure the human mind, as the superstitious fondneſs which every age has ſhewn for the affairs of former times. The early historian, as

well as the poet, has ever ſhewn a prejudice in favour of remote antiquity. The actions and characters which are removed to a distant period, are rendered venerable by the obscurity of tradition, and are indebted, for their lustre, more to the darkneſs which surrounds them, than to their own intrinsic value. When a character is placed at a great distance, its faults and failings, and even all the ordinary and common circumstances of humanity, are entirely unnoticed; the imagination loves to dwell upon what has rendered it illustrious; and by perpetual admiration of it, its dimensions are enlarged, and its colours heightened beyond the standard of nature. Every thing indeed concurs to dazzle with false and illusory splendour; the more the object is magnified, our pleasure is proportionably increased; we are ever willing to allow a superior reputation to those who are no more conscious of it, and the painful animosity of envy and rivalſhip extend not to the dead.

The progreſs of society may also be compared to the different stages of human life; in the ardour of youth, pleasure is sought after without any regard to profit or advantage; but in the thoughtful sobriety of manhood, we take a more cool and comprehensive view of our own nature, and the nature of the things around us,—our pleasures do not consist any longer of the present moment: Plans of general and extensive utility are formed,—we begin to think seriously of our situation among mankind, and avail ourselves of their errors or good conduct in regulating our own. So it is in the first stages of society; the fire of the human mind begins to burn more

clearly, and the dazzling matters of antiquity are gradually stript of their fairy forms; the incidents and characters which are subjected to their own inspection, are found to be more consonant to that sense of truth which is implanted in every breast; and they begin to be viewed as the safest criterion of the human powers, and the most suitable examples of human imitation.

None of the ancient historians have attained to that comprehensive, and accurate knowledge of the extent of nature's operations, and all the pofsibilities of things to which the moderns have arrived: The incredible deeds of ancient heroes, and the wild tales of Grecian mythology, seem still to be believed by the most enlightened of them: Their object was chiefly to propose a subject of entertainment, never profefsedly to philosophise. In displaying the characters and transactions of men, they are, for the most part, content with giving us in general the most striking and interesting features; their aim is more to fill and delight, than inform the mind. Facts are presented to us in their natural order, without nicely tracing their causes, or attending to their consequences. They loved rather to illustrate the valour and intrepidity of a hero, than develope his extensive views and latent motives. Pofsefsing more genius in general than modern historians, they gave way to its natural impulse, and addrefsed the imagination more than the judgement. They conceived strongly, and painted boldly; but disdained the laborious task of minute inquiry and patient investigation. They carry us along in an agreeable current, where,

every thing is great and beautiful; but the modern historian gives us a truer, though leſs delightful picture of human affairs; he can willingly lose sight of the generous and amiable hero, and all the brilliant scenes of the battle and the siege, and enter into the more dry, though more useful detail, of political oeconomy; he rather wiſhes to exhibit political strength than external splendour; the financier and politician are his heroes. He unfolds the secret wheels of government, the intrigues of courts, the artifices of treaties, and all those complications of interest, which arise from a rivalship, and a desire to supplant the neighbouring nations in commerce and manufactures. The views of the actors do not so much arise from their personal character, as the nature of the government under which they live, and the political theories which they embrace. But ancient history displays a quite different scene; we there see human nature undisguised by theory, led by its simple biases, and guided by the natural genius of the hero. In the one a political code predominates and new moulds nature, in the other again, nature predominates, and in some measure forms the political code. To succeed in modern history, the most difficult, the modern historian must poſseſs equally the light of genius and a greater variety of learning; to a knowledge of human characters, he must superadd a knowledge of national characters; he must sometimes abstract from a political, and sometimes from a natural character,—he must have the enthusiasm of nature, and the cool discernment of art. The ancient historian addreſsed himself chiefly to the man of genius

and taste; but the modern historian, also to the philosopher, and the statesman; the one gives us more pleasure and the other more instruction. In reading ancient history we travel through a country rich with all the elegant embellishments of nature, but modern history is a field, which, though less splendid in its prospects, and less luxuriant in its growth, is of more uniform and better cultivation, and encumbered with fewer weeds.

PHILO.

THE NECESSITY OF ROGUERY EXEMPLIFIED.

To the Editor of the Bee.

SIR,

IN the present philosophical age, when one profound discovery succeeds another, and darkness, is as it were, converted into light; by which the old maxim, sanctimoniously revered in the cloudy age of our ancestors, is now discovered to be the effect of prejudice and error: The old adage, that "honesty is the best policy," is now become antiquated; and the present enlightened generation has discovered, *policy to be the best honesty*, and the best adapted to the age we live in. When we take a view of the world, as it now presents itself, and consider the different professions, and various pursuits of mankind; that their whole aim is to accumulate riches, then we shall be able to conceive the necessity of *roguery*. We shall soon perceive that *honesty* is too illiberal, too scanty, too confined a system, to comprehend all the grand transactions of the world.

Britain would never have taxed America beyond what ſhe could bear, neither would America have thrown off her dependence on Britain, if both had been honest. If a nation was to be so fooliſhly honest, as to divest a prime minister of his sinecures, and secret-service money, what a strange revolution would it make at the fountain of affairs! no fortunes could be made; himself and family would suffer; and those *creatures* who depend on his love and favour, would be thrown on the world to beg and to starve. If a physician was to be so honest, as to advise his patients to take air and exercise, in place of his prescriptions, he would soon find, to his great mortification, that he would be obliged to regale himself on a diet of the same. If *honesty* was to be universally adopted, the honourable profeſsion of the law would be totally swallowed up: If mankind were to deal uprightly with each other, and *roguery* baniſhed the world, it is plain the faculty must cease for ever, because we would have no farther use for them. Besides, the inferior branches, who depend on perquisites of office, would all be diſbanded, without the benefit of a pension. The industrious farmer, who gains his bread by the sweat of his brow, dare not be so honest as appear at his landlord's table with a good coat and cravat, through fear of an addition to his rent; and if he was to be sincerely honest, his trade in cattle dealing would unavoidably periſh. The merchants, in their several departments, must suffer from the same cause; smuggling could have no existence were *honesty* to be persevered in. From this view of the matter, it

appears, that one half of our present profeſsions would be annihilated, and that of starving become a trade in their stead.

It is no wonder, then, to see the bulk of mankind practising *roguery*, under so many different forms, when we consider the long period in which *honesty* has been attempted with so little succeſs, that we are made to believe, the world judges it repugnant to the nature of man to be strictly so: And that *honesty* and *poverty*, are now grown so nearly synonimous, that an honest man is almost aſhamed of being rich. If a scheme of universal *roguery* was to be received, it would have the general tendency to bring all mankind nearly on a level; the present set of rogues would find it difficult to add any more to their finances, because they would have to deal with people like themselves. Besides, when one rogue outwitted another, no honest man could be said to have received an injury, where none but rogues were concerned; and those murmurs and complaints about perfidy and mistrust, would drop into oblivion, when every individual was pre-informed of his danger; and, as the minds of men, are, for the most part, turned towards this system already, the difficulty of completing it will be but trifling.

This scheme will probably be found fault with by a few antique gentlemen of the present century, who may ſhew some reluctance in parting with their old friend *honesty*; but they will observe the scheme regards only this world, and as they will, in all probability, be but ſhort time in it, they need give themselves very little trouble as to this particular.—

I now find myself becoming insensibly prolix, but, let the excellence of my subject plead my excuse.

QUEECH.

ON SMOLLET's NOVELS.

To the Editor of the Bee.

FOR the talent of drawing a natural and original character, Dr Smollet, of all English writers, approaches nearest to a resemblance of our inimitable Shakespeare. What can be more chaste, amusing, or interesting, than Random, Trunnion, Hatchway, Lismahago, Pallet, the pindarick physician, Tom Clarke, Farmer Prickle, Strap, Clinker, Pipes, the duke of Newcastle, and Timothy Crabtree? The last is indeed a close imitation of Sancho Pança, as Morgan is partly borrowed from one of Shakespeare's Welshmen; but still both are the imitations of a great master, not the tame copies of a common artist. Matthew Bramble is a most estimable portrait of a country gentleman; and admirably contrasted with his sister Tabby. This novel was written when its author was declining both in health and fortune; yet he displays all the spirit and vivacity of Roderick Random; and in some passages, such as that respecting the Smith's widow, is irresistibly pathetic. All which passes on board the Thunder, is a series of almost unexampled excellence. The night scene in bedlam, in Sir Launcelot Greaves, is drawn with uncommon force of judgement and of fancy. In the same publication, the ruin of captain Clewlin and his

family, enforces, with astonifhing eloquence, the madnefs and infamy of paternal tyranny, and the delicious raptures of paternal tendernefs. In the character of honest Bowling, Smollet, if any where, excells himself: The captain's speech to his crew, when about to engage a French man of war, is such a masterpiece, that, in reading it, we feel a sort of involuntary impulse for a broadside. The phlegm of an old lawyer is happily illustrated in the conduct of Random's grandfather, and forms the most striking contrast imaginable to the ferocious benevolence of the naval veteran. The disappointment of the maiden aunts, on opening the old man's will, is infinitely natural and amusing. The entertainment in the manner of the ancients, affords a strange specimen of the learning and abilities of its author. The oration of Sir Launcelot to an election mob, is in the true spirit of Cervantes. The knight elucidates, with exquisite sense, humour, and propriety, the miserable farce of representation in parliament; and the insolence of a rabble, incapable and unworthy of a better government, is in harmony with the conviction of every reader. In this age, many gentlemen publifh volumes of criticism, and attempt to illustrate the human mind upon metaphysical principles. In their works, it is usual to cite pafsages from poets, and other writers in the walk of invention; yet it is singular that they have seldom or never quoted Smollet, whose talents reflect honour on his country, and who, next to Buchanan, is by far the greatest literary genius of whom north Britain has to boast. The admiration of the public bestows an ample atonement

for the silence of our profefsed critics. His volumes are in every hand, and his praises on every tongue.

BOMBARDINION.

Laurencekirk, January 2. 1792.

AN ACCOUNT OF ANTIQUITIES IN SCOTLAND *.

NOTHING seems to be so well calculated for throwing light on the origin of nations, as an attention to the radical construction of the language of the people, and to the nature of those monuments of remote antiquity that have escaped the ravages of time.

Much has been written about the origin of the Scottish nation. And although some attention has been paid to the nature of the language of the natives, the antiquities of the country have been, in a great measure, disregarded; though it should seem that the last would be of greater utility in this discufsion, than the first of these particulars. For a language may have been spread through so many nations at a very remote period, and is subject to such perpetual variations, and it is so difficult to trace these variations before the discovery of letters, that there is no pofsibility of pointing out, by any unequivocal peculiarities of language, the particular nation from which any particular tribe may have descended. But the mechanic arts, discovered by any particular nation, especially before commerce was generally practised, were in a great measure confined to the original discoverers

* Some parts of the following description have been publifhed, but a great part of the observations never before appeared in print. These are now given for the sake of connection.

themselves, or their immediate descendents; and therefore they serve more effectually to distinguish the countries that were occupied by particular tribes of people. It is with this view that I suggest the following remarks on some of the remains of antiquity that are still discoverable in Scotland.

All the antiquities that I have yet heard of in this country, may be referred to one or other of the following general clafses, (not to mention Roman camps, or other works of a later date;) of each of which I fhall speak a little, according to the order in which they occur.

I. Mounds of earth thrown up into a sort of hemispherical form, usually distinguifhed by the name of *mote* or *moat*.

II. Large heaps of stones piled upon one another, called *cairns*.

III. Large detached stones, fixed in the earth in an erect position.

IV. Large stones, fixed likewise in an erect position in a circular form.

V. Circular buildings erected of stone, without any cementing matter, usually distinguifhed by the adjunct epithet *dun*; and

VI. Walls, cemented by a vitrified matter, usually found on the top of high mountains.

I. The artificial mounds of earth, reducible to the first clafs, are sometimes found in the south of Scotland, and I suppose in England also. Perhaps they may be likewise found in the north of Scotland, although I have never heard of any of them there. From the name (*mote*) and other circumstances, it would seem

that these had been erected by our ancestors as theatres of justice; as all courts were held in the open air by the Saxons; and probably the same custom might prevail among other tribes of the same people. Such of these mounds as have been demolished, were found to consist entirely of earth, without having had any thing seemingly placed by design within them. There are usually some stones placed on end round the base of these artificial mounts.

II. The *cairns* are evidently sepulchral monuments. And as these could be reared in haste by a multitude of people, this artless method of perpetuating the memory of chiefs slain in battle, seems to have been universally adopted by all the different tribes of the uncivilized northern nations.

What induces me to believe that this practice has been confined to no particular nation, is, that these *cairns* are to be met with in every corner of the country, and, upon being opened, are found to contain chests or coffins of various construction. In most cases these coffins are of a size and shape fitted to contain the human body at full length. Sometimes they are formed of one stone, hollowed out for that purpose; although they are more usually composed of separate flat stones fitted to one another. In some of these *tumuli* there is found, in place of the coffin, a kind of square chest, formed likewise of flat stones, which seems to have contained only some particular parts of the human body; and in others, especially in the internal parts of the northern highlands, and western isles, there is found, within a

stone chest, an earthen vase, containing some ashes. From this, and other circumstances, there seems to be no reason to doubt, that the practice of burning the dead did once prevail among some of these northern nations. For it deserves to be particularly remarked, that few or none of these urns are found so far to the southward as the Grampian mountains, which was the boundary of the Roman conquests in Scotland.

There may be many other particulars, relating to the internal structure of these *cairns*, that have not come to my knowledge; the attending to which might afford matter for curious speculation to the antiquary. It deserves only to be farther remarked here, with regard to this species of antiquities, that as they seem to have been, for the most part, erected by the army, in honour of some chieftan slain in battle, upon the very spot on which he was killed; and as each nation would retain its own funeral ceremonies, even when in the heart of an enemy's country, it may naturally be expected, that one of these cairns, on being opened, may be extremely different, in its internal arrangement, from another in its neighbourhood, although alike in their external figure. One of them may contain the remains of a Norse, or a Danish hero, interred according to the rites of their respective countries, while another contains the remains of a British chief, buried after the manner practised in his own native district. By attending to these particulars, facts in history, that are now obscure, might, on some occasions, be ascertained with a greater degree of certainty.

In later times, atrocious murderers were usually covered with a heap of stones by the way-side, which were also called *cairns*. But these are so small, in comparison of the former, as never to be in danger of being confounded with them.

Ofsian frequently mentions the "four grey stones" as the mark of burial places in his time. It is somewhat surprizing that no travellers have remarked any monuments of this kind in the highlands at present. But the natives have little curiosity, and pafs by things, that they have been accustomed to see from their infancy as matters of no moment. When I was in the highlands, some years ago, I saw something a little way from the road side that attracted my attention. On going up to it I found several graves, bounded each by four flat stones, set on edge like those described by Ofsian. Two long stones were placed on each side, about three feet distant from each other, the two at each end narrower, and distant from one another a little more than six feet. The whole was rude and inartificial. It was in the county of Caithnefs, where long flat stones are very common. I was, you may believe, extremely desirous of learning if there was any tradition in the country relating to this; but although it was within half a mile of a gentleman's house, and not above thirty yards from the highway, I found, upon enquiry, that the gentleman had never observed it himself, nor heard any thing about it till I told him of it.

III. The long stones set on end in the earth are, with still greater certainty, known to be monuments

erected to perpetuate the memory of some signal event in war. These are probably of later date than the cairns; for there is hardly one of them whose traditional history is not preserved by the country people in the neighbourhood: Nor is it difficult on many occasions to reconcile these traditional narratives with the records of history. On some of these stones is found a rude kind of sculpture; as on the long stone near Forreſs, in the ſhire of Moray, and on those at Aberlemno in the ſhire of Angus; but in general the stones are entirely rude and unfaſhioned, just as they have been found in the earth.

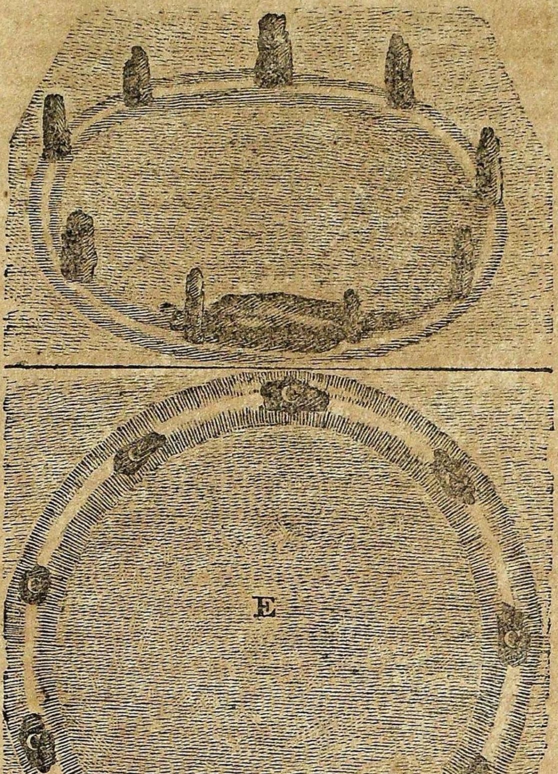
It is probable that this kind of monument has been first introduced into Britain by the Danes; as almost all the traditional stories relate to some transaction with the Danes, or other memorable event since the period when that northern people infested this country; and I have never heard of any of them in the internal parts of the highlands, though they are numerous along the coasts every where. It is certain, however, that the Britons adopted this method of perpetuating the memory of remarkable events, as appears by Piercy's croſs in Northumberland, which is a modern monument belonging to this claſs.

IV. The stones placed in a circular form, as being leſs known than the former, and confined to a narrower district, deserve to be more particularly described.

These, from their situation and form, have apparently been places destined for some particular kind of religious worſhip. They are for the most part pla-

ced upon an eminence, usually on that side of it which declines towards the south, and seem to have been all formed after one plan, with little variation. I have examined, perhaps, some hundreds of them, in different places, and find, by restoring the parts that have been demolished, they would all coincide very exactly with the plan and elevation annexed to this, which was drawn from one that was still very entire in the year 1777, at a place called the *Hill of Fiddes*, in the parish of Foveran, Aberdeenshire.

This particular temple, 46 feet in diameter, consisted of nine long stones, marked C in the plan, placed on end, in a circular form, at distances nearly equal, though not exactly so. The area E, within this circle, is smooth, and somewhat lower than the ground around it. By this means, and by a small bank carried quite round between the stones, which is still a little higher than the ground about it, the circular area has been very distinctly defined. Between the two stones that are nearest the meridian line, on the south side of the area, is laid, on its side, a long stone A, at each end of which are placed two other stones, smaller than any of those that form the outer circle. These are a little within the circle, and at a somewhat greater distance from one another; and still farther, within the circular line, are placed two other stones. These four stones are marked D D D D in the plan. Behind the large stone, the earth is raised something more than a foot higher than the rest of the circular area; the form of which is distinctly marked in the plan at B. It is probable that on



PLAN AND ELEVATION

Of a Druidical temple on hill of Fiddes, Aberdeenshire, as it stood in the year 1777, but now (1792,) entirely demolished.

this stage the priest officiated at the religious ceremonies, the large stone supplying the place of an altar, or a rostrum.

There is not the smallest mark of a tool on any of these stones; but they are sometimes found of surprisingly large dimensions, the horizontal one on the south side especially, which seems to have been always chosen of the largest size that could be found. They are seldom lefs than six or eight feet in length, usually between ten and twelve; and I met with one that was near sixteen feet in length, and not lefs than eight feet in diameter in any of its dimensions. It appears to us amazing how, in these rude times, stones of such a size could have been moved at all; and yet they are so regularly placed, in the proper part of the circle, and so much detached from other stones as leaves not a pofsibility of doubting that they have been placed there by design.

It does not seem, however, that they have been confined to any particular size or ſhape of any of the stones in these structures, for they are quite irregular in these respects; only they seem always to have preferred the largest stones they could find, to such as were smaller. Neither does there seem to have been any particular number of stones preferred to any other; it seems to have been enough that the circle ſhould be distinctly marked out. In the ſhire of Nairn, where flat thin stones much abound, I saw some structures of this kind where the stones almost touched one another all round. It appears also by the plan annexed, that exact regula-

rity in the distance between the different stones was not much regarded.

There are remains of temples of this kind in several parts of Scotland; though so many of them have been demolished in the cultivated parts of it, that persons who reside there, have had no opportunity of seeing them. The very temple that gave rise to these observations is now (January 1792) entirely destroyed, and the place where it stood turned up by the plough. They abound in the hilly parts of Aberdeenshire, and along the Grampian mountains.

Stonehenge in Wiltshire is, without doubt, a monument referable to this general class, although differing from the above in many particulars.

There are some vestiges of these four kinds of antiquities in South Britain; but it is doubtful if there are any of a similar nature with those of the other two classes that remain to be taken notice of. I shall, therefore, in some future number of this work, be a little more particular with regard to them *.

* Since the above was written, I have accidentally learnt that Dr Thorkelin, professor of antiquities at Copenhagen, who saw many of these circular structures in Scotland, is of opinion that they were not druidical temples, as tradition has it; he thinks they were rather erected as a kind of civil courts for the distribution of justice, or for deliberating on national affairs. He was led to think this, from having observed that circular structures of this kind abound in Norway, where the religion of the druids never did prevail. It is obvious that they might have been equally well fitted for civil, as for religious purposes.

SKETCH OF THE LIFE

OF

JOHN EARL OF MARR,

(Continued from p. 104. and concluded.)

On the 17th of December 1615, on the fall of Ker, earl of Somerset, the king gave his white staff, as treasurer of Scotland, to the earl of Marr, which he kept for more than fifteen years, when, being old and infirm, he voluntarily resigned it into the hands of the king, who conferred it on the earl of Morton.

As the part Marr bore in his negotiation with Cecil, in concert and commifsion with the lord Bruce of Kinlofs, has found its way into several publications, and collections of state papers, I have forborne to swell this memoir with an account of it, and fhall conclude with observing, that the good old earl lived several years after his retreat from the court, at his castle of Alloa, in the county of Clackmannan, and addicted himself to study, and rural solacements, having married his four daughters to the earls of Marishall, Rothes, Strathmore, and Haddington, and establifhed all his sons in very honourable situations.

He died at his house, as governor of Stirling castle, being the mefsuage of his lordfhip of Stirling, on the 14th day of December 1634; and was solemnly interred with a concourse of his family and friends attending, in the chapel of the family at Alloa, on the 7th of April 1635. In his person, as appears from an original portrait by Cornelius Jansen, as well as by one by George Jamesone, he appears to have had a fhrewd and animated countenance, and well-proportioned

body; in his manners, he was active, sprightly, and witty, affecting much of the poignant manner of his master Buchanan, as he did occasionally to please the king, the rougher salt of the Stuarts; and many of his jokes, as well as those of the king, in his company, are repeated in Scotland, which would be improper for a grave narration.

On the first day of April 1608, he had executed a last will and testament, whereby, leaving the tuition of the children of his second marriage to their mother, he gives to his son, the earl of Buchan, the hundred of Ocham, to relieve him from the incumberance of legacies to his brothers and sisters. To his eldest son, lord Erſkine, he leaves, as a memorial of his particular affection, the bason and laver, set with mother-of-pearls, which he had from queen Elizabeth ‡, to remain with his house, together with all his silver plate, and fine tapestry, excepting always such part as my lord of Dryburgh §, Mr John Preston, the master general ||, and my cousin the laird of Dunnipaiſs have got. To lord Erſkine, his fairest jewel which he got from Henry the great, king of France. To his wife, the fine jewel he bought in London from Sir William Lerick. "Lastly I leive my hairt to my maister the king's majesty, maist houmblie intreating his hieneſs to be a patron to my wyffe, that nane doe her wrong; as also I leive unto my yonge sueitte maister

‡ These are still preserved entire in the house of Alloa by his heir.

§ Ancestor of the earl of Buchan.

|| His third son of the second marriage, Sir Alexander Erſkine, blown up at Dunglaſs castle, *anno* 1640, and died without iſsue.

the prince, my eldest sonne, and his hail briether and sister, because their greatest honor is that they were brocht up with him, in oure houſs: not doubting bott quen time serves, (giff thay be worthie of thaimselves) seeing that thair father was his faithfull servant".

J. S. Marr.

READING MEMORANDUMS.

Continued from page 80.

Although I despise that proud race of *mortals*, who, by birth and fortune, think themselves beings privileged beyond the rest of their species, because they are exalted a little higher—God formed them of the same clay, their aſhes will not be distinguiſhed in the bowels of the earth, nor will the *worms* pay any respect to their bodies.—Yet those truths will not persuade any one to descend from the ladder on which he is mounted; and therefore I go with the stream, and bow my head to him whom chance has placed above me.

I am not superstitiously credulous; yet I think that nature sometimes designs to give us a secret presentiment of approaching misfortunes.—We have ominous impreſsions of future hopes and fears.

Never despise old friends, because their conduct may not always be pleasing.—For if you acquire new friends, you will not find them exempt from follies and imperfections.

To be continued.

TO THE AUTHOR OF THE VERSES TO THE DEBAUCHEE.

For the Bee.

I HERE most humbly beg and crave
 To differ, Sir, from you,
Altho' your verses, sweet and grave,
 Are partly very true:
But wine has ever since the flood
 Been us'd by ev'ry nation,
And surely is a cordial good,
 When us'd in moderation.

King Solomon, a man of lore,
 Who ev'ry thing did try,
And searched wisdom o'er and o'er,
 Said all was vanity;
And nothing better was on earth,
 When men had cash to spare,
Than eat and drink in jovial mirth,
 And banish grief and care.

Since here is blessings great in store,
 'Twere sinful to refuse
What heav'n had sent, altho' much more
 These blessings to abuse:
We may enjoy the sweets of life,
 Whate'er to us is given,
A friend, a bottle, or a wife,
 Without offending heaven.

Banks of Clyde, J. H-----N.
Aug. 29. 1791.

AN ADVICE TO MARRIED LADIES.

BE this, ye fair, your rule, this maxim prize,
Ye who are leagued in chaste connubial ties;
Think, if your husbands act a wayward part,
'Tis *mild, persuasive softness* gains the heart.
 Man, proud by nature, conscious of his sway,
The loud, *tyrannic scold* scorns to obey;
That gentle sweetness, which at first did charm,
Must still conspire all sourness to disarm,
To mould these passions, where his weakness lies,
Ye fair! the day's your own were ye but wise.
 Thus have I often seen a mule refuse
T'obey his driver, tho' the whip he'd use,

But when with mildneſs he the bridle takes,
He gently follows and the trick forsakes.

THE MAID OF CLYDE.

To the tune of the maid that tends the goats.

For the Bee.

UPON the chrystal streams of Clyde,
Where lilies fair and violets grow,
Where roses raise their crimson head,
Outvying all that near them blow,

There lives a nymph, so lovely fair,
For beauty none can e'er come near her,
Her charming form and youthful air,
Surpaſseth all that try to peer her.

No diamond with her eyes can ſhow,
So radiant bright, and softly charming,
The rose looks pale tho' in full blow,
Her lovely lips its strength disarming.

But ah! how cruel and unkind,
No sighs or tears can ever move her,
Oh Cupid ease my anxious mind,
And make her love, or me leſs love her.

DM.

REVIEW.

Statistical account of Scotland, continued from p. 120.

TO make a comparison between the effects of supporting the poor, by rates, or voluntary contributions, the following pariſhes, that are taxed by rates, are confronted with others, containing nearly the same number of inhabitants, where the charity is given voluntarily, and the sums of money marked that each pay.

WILTON 900 persons, money collected for the poor L. 100.

Galaſhiels 914—voluntary charity,	L. 20	average.	L. 18. 10.
Kirkden 954 do. - - - -	16		
Egleſham 1000 do. - - - - -	16		
Colleſsie 949 do. - - - - -	12		

Difference more than five to one.

ELKIRK 1700, poors rates L. 124 besides the whole collections,

Glencairn 1700 do. voluntarily,	L. 30	average 30.
Moffat 1600 do. - - - - -	30	

Difference nearly as four to one.

These facts speak a strong language that cannot be misunderstood: And it deserves to be particularly remarked, that in the places where *rates* have been adopted, there are almost universal complaints of the scantiness of the funds. In Mauchline complaints are, that the funds are daily decreasing. In Hamilton the poor's rates have risen, in 30 years, from L. 100 to L. 230. In Crayling we are told they have risen, in 30 years, from L. 14 to L. 27. In Wilton, where 900 persons pay L. 100 of poor's rates, or nearly at the rate of 2 s. 3 d. a-head. The writer of the account very properly adds: " It would be an important object of enquiry, to ascertain how far the levying of these assessments, or poors rates, has answered any useful purpose, or whether the poor are, comparatively, in a worse situation where they are not levied?"

To answer this question, let us take the following notices from other parishes, that occur in this volume. " In *Kirkmahoe*, consisting of twelve hundred persons, the parson says, the poor, who forty or fifty years back, have been about twenty in number, have always been maintained by the public collections in the church, together with some dues, on particular occasions, and the interest of some mortified money. In this way, by distributions, four times annually, and some small donations occasionally, given amongst them, *there have never been any complaints.* Some of the poor, too, are pretty industrious, and endeavour, in a great measure, to maintain themselves; by which means more can be given to others, who are old and infirm, and unable to do any thing."

In *Kirkintulloch*, " consisting of 2639 persons, the weekly collections at the church doors, have hitherto been *more*

than sufficient to support the poor." The same strain runs through most of the account of parishes where voluntary alms only are given; and we meet with many instances of the good tendency of this mode of benevolence, upon the people at large. "In 1782 and 1783, says the reverend Mr George Duncan of Lochrutton, when there was a general scarcity over all the country, the crops in this district were, at least, as good as usual; and though the harvest was late, the crops were got safely in. The farmers were so grateful for the plenty they enjoyed, and were so sensible of the hardships a number of families might suffer from the high price of provisions, that they stored up a considerable quantity of oat-meal, to be sold to such of their neighbours as stood in need of a supply, at 1 s. 8 d. *per* stone, although at that time, the market price was 2 s. 4 d." Such instances of general benevolence are by no means uncommon.

I shall conclude this branch of the subject with the following remarks on the effects of poor's rates in the parish of Selkirk, by the reverend Mr Thomas Robertson their parson. "Poor's rates, says he, have been long established here, to the great prejudice of industry and virtue, among the lower class of citizens. "The parish is bound to support us," is their apology for dissipation through every period of life." Then he gives a picture of youthful dissipation, and its consequences in a married state, which our limits prevent inserting. "Their unfortunate dependance on the poor's funds, makes them less disposed to industrious exertion. This too dissolves the ties of natural affection, while it multiplies the number, and increases the necessities of the poor. If the children suffer from the want of œconomy and virtue in their parents, the parents are abundantly repaid by the neglect of their children, when bending under the double load of infirmity and indigence. They will tell you, without a

blush, that the parish is better able to support their aged parents, than they are; while you will see them, at the same time, in the prime of life, unclogged with families, indulging in every species of debauchery common to that rank in life. But the mischief ends not with them: Many who fill higher stations, and whose circumstances are not only easy, but affluent, make their contributing to the poor's funds, an excuse for throwing their near relations as a burden on the parish."

"It is an undoubted fact, that when people are taught to depend upon any means of support, which flows not from their laudable industry and œconomy, the meanneſs of the thought degrades every virtue, and opens the door to every vice, that can debase the soul. Their only dependance ought to be upon their own labour and exertions, [with the kindneſs that will infallibly ensue among their neighbours] which, when joined with œconomy, will always furniſh them [when in health] with the means of a decent maintenance. Promoting their industry is the best provision that can be made for them."

"Even during the infirmities of age, their support ſhould be a voluntary gift, and not compulsory; and ſhould depend upon the character they maintained, in their early days, for honesty and virtue."

It deserves to be particularly noted, that in this pariſh, the sums raised by the rates are L. 114. 4s. besides the interest of L. 200, which is at 5 *per cent* L. 10 and the whole collections at church; so that there is applied to the uses of the poor, in a pariſh of 1700 persons, L. 124 *per annum*, more than is found neceſsary for their support in three-fourths of the pariſhes in Scotland.

Whoever reflects coolly on these things, and attends to their consequences in society, will not think it strange, if I bestow some pains to warn my countrymen, in the most

serious manner I can, to guard against the introduction of an evil, which, happily for us, we are in general enabled to view *at a distance*. The subject is of too much importance to be thus finally dismifsed. On some future occasion it will furnifh matter for some important remarks.

Among other particulars that will attract the attention of the curious reader on perusing this book, he can scarcely avoid taking notice of the remarkable liberality of sentiment, in regard to religious opinions, that so generally prevails among the clergy of this country. Had Voltaire been still alive, he could not have read this work without retracting some of the opinions he has so often inculcated in his writings to the prejudice of the clergy in general; and if Mr Hume had had an opportunity of reading this volume, he could not have denied that clergymen may be found, who judge with as much philanthrophic liberality of mind, of the principles and conduct of those who differ from them in religious opinions, as any *free-thinker* ever did; with much more liberality, indeed, than either Hume or Voltaire ever were capable of viewing those who differed in opinion from themselves on religious subjects. The following extracts will justify these afsertions.

Of Kirkpatrick Durham, the reverend Mr Lamont writes,

"The ecclesiastical affairs of this parifh, as in every other parifh in Scotland, are under the direction of the kirk sefsion. This court, anxious to regulate its proceedings by a strict regard to law, justice, expediency and de corum, never indulges a spirit of inquisitorial investigation, or perplexes itself with a train of idle or vexatious procefses. There is no difsenting meeting-house of any denomination in the parifh. There are a few Cameronians, and a few seceders in it; but liberty of conscience, and the unquestionable right which every man has to chuse his own religion, are principles so well understood, that few disturbances arise from the turbulence of faction, or the strife of con-

troversy. Though a religious sect, called *Buchanites*, resided for some time in the pariſh, yet that circumstance did not produce one instance of apostacy from the established church. In ſhort the wildneſs of superstition, and the bigotry of fanaticism, are giving place to liberal sentiment, and rational religion; and every good christian beholds with pleasure the dictates of reason, and the maxims of morality, happily connecting themselves with the doctrines of faith, and the duties of devotion."

Kirkintilloch by the reverend Mr William Dunn.

"The inhabitants of this pariſh are, in general, a virtuous and industrious people. That pride of mind, and impatience of contradiction, which the poſseſsion of landed property frequently inspires, perhaps may occasion too many law suits. The present minister was told, before he came amongst them, that they were often disposed to treat their clergymen with neglect and unkindneſs; but he has experienced nothing in his ministry, that could justify such an accusation.

The existence of seceders, and of seceding meeting-houses, has, perhaps, no bad effect upon the manners and sentiments of the people, either here, or any where else throughout the kingdom. They are, in some degree, spies and checks upon the members of the eſtabliſhed church; and the discourses of their clergy are often adapted, with singular felicity, to the capacity and the prejudices of the least enlightened claſses of thc community. The small number of the poor, dependent upon alms and the liberal provision made for them by voluntary contributions, are facts implying, in so populous a pariſh, no common praise: They bespeak industry, sobriety, frugality, and charity, to be the leading features in the moral character of the people.

Galashiels by the reverend Mr Douglass.

"In the parish and suburbs of the village, there are no less than fifteen houses where ale and spirits are retailed; yet the people, in general, are sober and industrious in the extreme. Not one is addicted to dram drinking, or tipling; and very rarely is a tradesman, especially a manufacturer, seen in liquor. A respectable number attend public worship in the established church, and about 200 receive the sacrament of our Lord's supper annually.

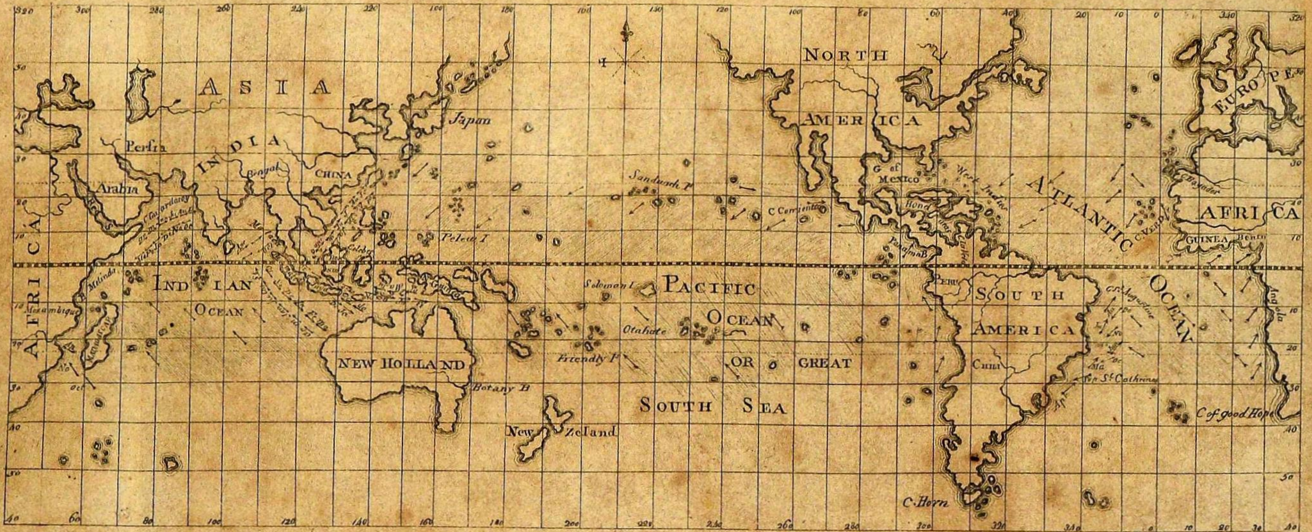
"At the same time, there are many, who adhere both to the burger and antiburger principles, and a few belong to the church of relief. There are also some classes of independents, and baptists. Besides several who disclaim all attachment to any sect whatsoever, and seem to have no fixed principles of religion. Concerning the numbers and peculiar tenets of these various separatists from the establishment, the present incumbent has never been led to make particular inquiry, from an opinion, that while they are peaceable and good members of society, and "live soberly, righteously, and godly," the speculative points, on which they may differ, are of very little importance. And it gives him much pleasure to find a spirit of forbearance and toleration, universally prevailing among all ranks and denominations in the parish."

These are sentiments which will obtain the approbation of every liberal minded person.

Acknowledgements to correspondents deferred till our next for want of room.

ENGRAVED FOR THE BEE.

Degrees of Longitude west from Ferro.



Degrees of Longitude east from Ferro.

A MAP of the TROPICAL REGIONS of the GLOBE for illustrating the Account of the General trade Winds and Monsoons.